THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If ye love me, keep my commandments."—JOHN XIV: 15.

No. 15. Vol. LIX. Thursday, April 15, 1897. Price One Penny.

JOSEPH SMITH'S DIVINE MISSION.

THE EVIDENCE OF HIS WORKS.

[CONTINUED FROM PAGE 212.]

THE truth of the Book of Mormon is attested by the strongest direct evidence that it is possible to obtain. To show this it will perhaps be as well to consider what constitutes direct evidence. Evidence is understood to be the means of proving an unknown or a disputed fact. There is what is called circumstantial evidence and direct evidence. The first is that kind of testimony which deals with circumstances that are connected with the fact to be proven. As for example, footprints in the snow, are proof to an observer of them that someone has been where the snow lies since it fell, although the observer has not seen any person there. The marks in the snow are circumstantial evidence that he is correct in his conclusion. Direct evidence is the testimony of a witness to what he has seen, felt, or known by his own senses. It is a question of dispute whether direct or circumstantial evidence is the stronger, though the first is usually considered so. As against direct evidence it is claimed that witnesses may be mistaken, deceived or may wilfully falsify, while circumstances it is said cannot mislead.

The evidences already set forth to prove the truth of the Book of Mormon are what would be called circumstantial. The only evidence mankind have, aside from inspiration, that the Bible is true is indirect or circumstantial. What is unique about the Book of Mormon is that it is sustained by direct testimony, corroborated by circumstantial evidence which proves that the witnesses were not mistaken nor deceived, and that they did not tell falsehoods. Following the title page of the Book of Mormon is printed the testimony of three witnesses, who give their deposition in the following earnest and emphatic words:

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and

our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvellous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

No stronger testimony of the existence of a fact ever has been or can be given than this. Nothing less than a direct revelation from heaven to an individual personally can furnish him more convincing proof than is given by the testimony of these three witnesses. What greater evidence can one ask or desire than this? Here is the most solemn statement made by three men, of sound mind and strict veracity who say the voice of God declared unto them that the Book of Mormon was translated by the gift and power of God, and that an angel from heaven showed them the plates from which the record was translated, and that they know it to be true. Such testimony would be ample to establish a claim in any court on earth.

The doubter may say that they were deceived or that they testified falsely. But the subsequent career of each of these three witnesses clearly shows that such an assertion cannot be sustained.

Oliver Cowdery, the first named witness, for a number of years after the organization of the Church of Jesus Christ of Latter-day Saints, held prominent positions in it. In the year 1838, charges were sustained against him in which he was accused of seeking to injure the character of the Prophet Joseph Smith, of neglecting his calling in the Church, and of other offenses. He was consequently excommunicated from the Church; and for ten years he remained outside of it, but although at enmity with Joseph Smith he never denied the truth of the testimony he bore to the Book of Mormon. At one time after his being severed from the Church, a gentleman inquired of him if he believed the Book of Mormon to be true. The questioner read from the book the names of the three witnesses, and exclaimed, "Mr. Cowdery, do you believe this book!"

"No, sir," was Cowdery's reply.

"But," said the gentleman, "your name is attached to it, and you declare here that you saw an angel, and also the plates from which the book purports to be translated; and now you say you don't believe it. Which time did you tell the truth?"

Mr. Cowdery replied, "My name is attached to that book, and what I there have said is true. I did see this; I know I saw it, and faith has nothing to do with it, as a perfect knowledge has swallowed up the faith which I had in the work, knowing, as I do, that it is true."

On October 21, 1848, Oliver Cowdery attended a special Conference of the Latter-day Saints in Kanesville, Iowa, and there testified again that he knew the Book of Mormon was true. A few days later in the deepest humility he requested the privilege of again receiving membership in the Church, and his desire was granted. From that time till he died his only ambition was to devote his time to the Church and to testify to the truth of the Book of Mormon.

David Whitmer, another of the three witnesses, was excommunicated from the Church of Jesus Christ of Latter-day Saints on April 13, 1838. He also was charged with speaking against the Prophet Joseph Smith, neglecting to perform his duties in the Church, and of conduct unbecoming a Saint. Although he was severed from the Church and spoke evil of the character of the Prophet Joseph Smith, he never denied his testimony concerning the Book of Mormon. When falsely accused of denying his testimony he took special pains to refute the charge through the newspapers, and to reaffirm that his original testimony as published in the Book of Mormon was true. In connection with his published statement, appeared, with their permission, the signatures of twenty-one of the most prominent men of the town of Richmond, Ray Co., Missouri, who certified that they had been long and intimately acquainted with David Whitmer and knew him to be "a man of the highest integrity, and of undoubted truth and veracity" Mr. Whitmer never returned to the Church, but to his dying day he continued steadfast in his testimony to the truth of the Book of Mormon. A few days previous to his death he called his family and a number of his friends together and delivered to them his dying testimony. To his physician he said, "Dr. Buchanan, I want you to say whether or not I am in my right mind before I give my last testimony." The doctor replied, "Yes, you are in your right mind, for I have just had a conversation with you." Then, addressing all who were gathered at his bedside, he said, "Now you must be faithful in Christ. I want to say to you all that the Bible and the record of the Nephites (Book of Mormon,) are true, so you can say that you have heard me bear my testimony on my death bed. All be faithful in Christ and your reward will be according to your works. God bless you all. My trust is in Christ forever, worlds without end. Amen."

Martin Harris, also one of the three witnesses to the Book of Mormon, remained with the Church of Jesus Christ of Latter-day Saints as long as it continued in Kirtland, Ohio. But when the Saints left Kirtland and went to Missouri he did not go with them. He remained in the State of Ohio, separated from the body of the Church, most of the time till the year

1870, when he went to Utah. Previous to leaving Kirtland for Salt Lake City, he made it a regular practice to bear his testimony concerning the Book of Mormon to those whom he met. On the way to Utah and after reaching his destination he continued to testify to the divine origin of the sacred book. Up to the time of his death, which occurred July 10, 1875, his testimony was the same. Martin Harris, like David Whitmer, was regarded by his neighbors, those who knew him best as strictly reliable in his words; and those of his neighbors who did not accept of the religion of the Latter-day Saints, freely testified to his honesty.

Besides the three above named witnesses, there are eight others whose testimony concerning the Book of Mormon is given to the world. Their testimony is as follows:

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, Jun., the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,	HIRAM PAGE,
JACOB WHITMER,	JOSEPH SMITH, SEN.,
PETER WHITMER, JR.,	HYRUM SMITH,
JOHN WHITMER,	SAMUEL H. SMITH.

Several of these men afterwards became alienated from the Church established through the ministry of the Prophet Joseph Smith, and turned against him, but like the other three witnesses every one of them remained steadfast in their testimony to the truth of the Book of Mormon.

EDWIN F. PARRY.

[TO BE CONTINUED.]

AMONG THE ARKANSANS.

ELDER J. H. PETERSON a missionary laboring in Arkansas, U.S.A., in writing to the *Deseret News*, on March 20, 1897, relates his experience in traveling without purse or scrip, and shows how the Lord opened up the way for him and his companion and provided for their wants. An extract from his letter is given herewith:

"We arrived at Heber about 4:20 p.m. on Thursday afternoon and called at the post office for mail, but there was none for us. A gentleman asked us if we were not strangers in town, and we said we were.

"'Don't you want to stay in town over night?'

"'We shall be pleased to, if we can find a place to stay.'

"'Well I'm just the fellow that's got the place.'

"'But we have no money, we travel without purse or scrip.'

"'He laughed, but told us to go down to his hotel and look around.'

"We did so and were hardly seated when a gentleman who had overheard us stepped in and asked us if we were not Mormons. We told him we were. He said he was the mayor of the town, and asked if we would not preach for the people as he thought they would like to hear a Mormon, having never heard one before. It was getting rather late, but if we could get a house and have the people notified, of course we would. He told us to remain at the hotel and get our suppers and he would get the court house for us. In less than two hours, he had the news spread all over town, so that when meeting time arrived we had over sixty people to talk to, and they paid us very respectful attention. The sheriff told us we had nothing to fear as he would insure us protection. We gave out another meeting for next evening and then went back to the hotel, where Mr. Moore, (the mayor) introduced us to some of the leading ladies and gentlemen of the town. Some young people were singing and playing in an adjoining room and we were taken in to hear them.

"It was now bed-time and we were taken to our room—the best in the hotel. Before retiring, my companion and I knelt in humble prayer to thank the Giver of all good for this manifestation of His goodness, and to ask Him to bless the man who had befriended us and assisted us in getting to preach to so many people.

"The following evening we had over one hundred listeners upon whom we made a good impression with our remarks. We lodged at the hotel that night also.

"The other Elders did not come, so we proceeded on our journey next day. On coming to the Red River, we found a young man on the other side who came over and rowed us across in a skiff. We walked on a few miles when we saw a young man working in a little shop and were impressed to go and speak to him. He was an intelligent young man who had religious ideas that were strikingly similar to ours. We gave him some tracts and a Voice of Warning. Upon his kind invitation, we accompanied him home. His mother and brothers treated us the best they could, and after supper we had a pleasant Gospel conversation.

"Next day was Sunday, and the boys invited us to Sunday school. I went. The attendance was very small, it being a rather out-of-the-way place. The superintendent asked me to read a chapter and open school with prayer. I did so, and at the close of the exercises, offered the benediction also. The superintendent then invited me to preach for them in the evening, and, of course, I accepted. We had a good meeting, and the people appeared much interested. We had several invitations home, but went with the Chrousers, where we stayed the night previous. In the morning they could hardly let us go. They asked us to come back if we could, or send someone else.

"The road from there to Batesville was rather lonesome, there being no particular settlements along the way. When we came to White River, the ferryman took us across without any hesitation.

"At Batesville we found Elders Brim and Copening, staying at the Arlington Hotel. They had a meeting appointed for that evening in the court house. There we had another good meeting, and gave them 'the

law and the testimony.' While walking along the street, one of the leading merchants, Mr. G. W. Miniken, met us, and requested us to call on him. Elder Copening and I did so. He was very pleased to talk to us. He said he had been to Utah in 1873, and was somewhat amused when I told him that was before my day. He had been well treated while there, and wished to return the compliment. After meeting he gave Elder Larkin and me each 25 cents with which to go to a hotel. Next day we separated to meet again at Black Rock."

ORIGIN OF SOME RELIGIOUS CEREMONIES.

Dr. George F. Phillips recently delivered a lecture in Logan, Utah, taking for his subject "Modern Myths; or Paganism Surviving in Christianity." The lecturer pointed out the sources from which many modern religious beliefs, and practices, which are supposed to be Christian in character, sprang. Among other things he said:

"The earliest stages of theology which are now accessible are represented by Vedaism and Buddhism. In both of these we observe one very noticeable feature, and that is the primal inception of the doctrine of the 'trinity.' There is no doctrine now prevalent in Christendom which has done more to hold the human mind in priestly subjection, and which has prevented reason from having its legitimate sway, than the modern mysticism embodied in this doctrine of trinity. It is a doctrine that has its counterpart in the lowest forms of barbaric worship, as well as in every branch of heathen mythology, and it permeates every branch of Christendom to-day.

"A conspicuous and notable example of how far the 'mysteries' of Paganism have prevailed in some portions of Christianity, is evidenced in the fact that in the Roman Catholic, Greek and Episcopal churches, comprising a total membership of over three hundred and fifty-eight millions, out of the four hundred and seventy-seven millions of professed 'Christians,' the 'eucharist' or sacramental bread, takes the form of a wafer or pastebread, upon which the mystical letters 'I. H. S.' are stamped. These letters are said to stand for *Jesus Hominem Salvator*—Jesus, Savior of Mankind—but it is a most significant fact that in the sacrificial ceremonies of the Egyptian cults similar wafers of barley bread were similarly administered and with similar letters indited on them; but in this case I. H. S. stood for the Egyptian mystical trinity Isis, Horus and Seb!

"Probably but few are aware of the extent to which Pagan mysticism has prevailed in modern Christianity, for to this day in Rome, under a picture of the assumption, the following peculiarly interesting inscription is painted:

"Sposa Dei Patrisque Parens et filia filii. Virgo nec absque viro, Mater et absque viro—which being translated means: 'Spouse of God, both parent of her father, and daughter of her son. A virgin without a husband and a mother without a husband!'

"To the same source can easily be traced the Christian dogma of an impersonal God 'without body, parts or passions,' whether in the uni-

versal emanation of Divine Spirit, which constituted the 'Lord of the Universe' of the Vedaists; whether in the 'God' who 'is one, because he is all' of the Pantheistic Buddhists; whether in the hundred and one 'impersonal' trinities of the Egyptians; whether in the aqueous 'First Principle' of Thales; whether in the 'Infinite Air' of Anaximenes or of Diogenes; whether in the 'phlogiston' (fire) of Heraclitus or the thousand other 'impersonal' deities, we see how hard it is for the human mind to divest itself of old ideas. Even such an eminent reasoner as the great Newton allowed this paganistic theory to so befuddle his intellect as to advance the absurd idea that 'The Supreme God exists necessarily, and by the same necessity he exists always and everywhere. Whence, also, he is all similar, all eye, all ear, all brain, all arm, all power to perceive, to understand and to act, but in a manner not at all corporeal nor human. He is utterly void of all body and bodily figure and can therefore be neither seen nor heard nor touched.' [Principia Book, III]."

A POPULAR PRESIDENT.

IT is evident that President McKinley intends to make himself personally popular with the people. He has always been noted as a genial man whom it was pleasant to meet. Already he has dispensed with a body guard and has abolished the exclusive day at the White House. These two things appeal to the popular imagination and meet with popular approval. But he has done a still more popular thing. Last Sunday afternoon he went out for a short walk with a friend. The streets were filled with pedestrians, many of whom recognized him. None of the presidents since General Grant's second term have made it a practice to go out for a walk unattended. General Grant was always free and easy in his intercourse with the people, and it did much to endear him to them. The tragic fate of Garfield had a strong tendency to make his successors rather shy about going out much unattended. Perhaps this was natural, but the people still prefer the man who will take all risks and go about as other citizens do. It makes them feel that the president is one of them. And it is proper that he should go among them without fear or restraint. If any crank is bent upon doing the president an injury, it would be as easy for him to do it at the White House on a public reception day as in a railroad depot.

It is a pleasant thought to an American citizen that the chief executive of the nation can go among the people, mingle with them, be of them. The president who does these things cannot fail to gain great popularity and to endear himself to the people. They are far prouder of such a man than of one who holds himself aloof from them. The United States are a republic and not a monarchy; the president is chosen from the people by the people, and he should always be of them. When it becomes necessary for him to surround himself with body guards there is a feeling that it isn't just as it should be in a republic. If President McKinley will but continue to take walks as other American citizens do, he cannot fail to make himself personally popular with the whole people.—*Salt Lake Herald.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 15, 1897.

THIRTEEN HUNDRED MISSIONARIES.

THERE are 1,300 Latter-day Saint missionaries from Utah and the surrounding States and Territories who are proclaiming the Gospel in the various nations where religious liberty is extended.

These missionaries receive no remuneration for their services. Theirs is a labor of love, and their efforts are wholly devoted to teaching mankind the true way of salvation as taught by the Savior and His disciples in past ages.

ENCOURAGING NEWS FROM OLDHAM.

ELDER JOSEPH S. BROADBENT, writing from Oldham on April 6, 1897, says:

"The work is still progressing here in Oldham. Our hall is full every Sunday evening, and it looks as though we will have to get a larger place soon. We had six baptisms last week, and expect eight more in a few days. We are kept busy in calling upon people who invite us to go and see them. Our late conference did a great deal of good."

THE NEW TABERNACLE AT BRIGHAM CITY.

ON the 9th of February, 1896, the tabernacle at Brigham City, Utah, the meeting house of the Latter-day Saints in the Box Elder Stake of Zion, was burned down, and nothing was left of the building except the bare walls. The people immediately went to work with a determination to reconstruct the building. Now they have a new structure that is a great improvement on the old one. It was erected at the cost of $15,117.25, and is paid for entirely. It was dedicated on the 21st of March, 1897.

A FRIENDLY NEWSPAPER.

The *Lowestoft Journal* for several years past has manifested a spirit of fairness towards the Latter-day Saints, by publishing truthful reports of meetings held by them. On March 23, 1897, a district meeting of the Latter-day Saints was held in Lowestoft. A reporter for the *Journal* attended the meeting and took notes. The next issue of the paper contained a very full synopsis of the remarks made. Had the reporter been a member of the Church he could not have given a better report of the

meeting. Such manifestations of fairness and friendliness we greatly appreciate.

ARRIVALS.—The following named Elders from Zion arrived in Liverpool on April 14, 1897: For the British Mission—E. B. Parrish, John F. Porter, David W. Horsley, Henry C. Brown, Centerville; Robert Anderson, Winslow Farr, Logan; John D. Bowers, James T. Poulton, Salt Lake; Louis Fayter, Mill Creek. For the Swiss and German Mission—James A. Hunter, Alfred A. Thomas, Salt Lake. For the Scandinavian Mission—George M. Smoot, Martin Williamson, Lake View. For the Netherlands Mission—Frank W. Thatcher, Logan; Herman B. Denkers, Klaas Alkema, Ogden; Brigham C. Holbrook, Bountiful; William W. Francis, Morgan City; R. N. Hill, Smithfield.

RELEASES AND APPOINTMENTS.

PRESIDENT CHARLES PETERSON of the Irish Conference, and President Thomas Williams of the Manchester Conference have been honorably released to return home on April 29, 1897.

The following named Traveling Elders have also been honorably released to return home on the above mentioned date: Thomas Greenhalgh and William T. Salt, of the Manchester Conference; D. E. Price and E. J. Ellis, of the Welsh Conference; Charles B. Harper of the London Conference.

Elder Thomas Adams has been appointed to preside over the Irish Conference.

Elder Abraham M. Wilde has been appointed to preside over the Manchester Conference.

Winslow Farr and John D. Bowers have been appointed to labor in the Manchester Conference.

Robert Anderson and David W. Horsley have been appointed to labor in the London Conference.

E. B. Parrish and John F. Porter have been appointed to labor in the Norwich Conference.

James T. Poulton has been appointed to labor in the Birmingham Conference.

Henry C. Brown has been appointed to labor in the Leeds Conference.

Louis Fayter has been appointed to labor in the Cheltenham Conference.

THE NECESSITY OF BAPTISM.

IN the 31st chapter of the second book of Nephi the prophet presents some very strong and convincing arguments to show the necessity of baptism. His reasoning is logical and to the point. Below is an extract from the chapter, comprising the fourth to thirteenth verse inclusive. The whole chapter should be read, as it is full of valuable instruction.

"Wherefore, I would that ye should remember that I have spoken unto

you, concerning that prophet which the Lord showed unto me, that should baptize the Lamb of God, which should take away the sins of the world.

"And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfill all righteousness, O then, how much more need have we, being unholy to be baptized, yea, even by water.

"And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfill all righteousness in being baptized by water?

"Know ye not that he was holy? But notwithstanding he being holy, he sheweth unto the children of men, that according to the flesh, he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.

"Wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove.

And again: it showeth unto the children of men the straitness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them.

"And he said unto the children of men, Follow thou me. Wherefore, my beloved brethren, can we follow Jesus, save we shall be willing to keep the commandments of the Father?

"And the Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son.

"And also, the voice of the Son came unto me, saying, He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do.

"Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father, that ye are willing to take upon you the name of Christ, by baptism: yea, by following your Lord and your Savior down into the water, according to his word; behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel."

PREVENTING PEOPLE FROM RECEIVING THE TRUTH.

A LITTLE incident will illustrate what pains are taken to prevent people from learning the truth respecting the Latter-day Saints and their doctrines. Not long ago two Elders went to a public library in one of the towns of England, and in looking over the catalogue of books contained therein they found that the Book of Mormon was listed. They applied for the loan of it, and it was handed over to them. With the book they were also furnished a work written against the Book of Mormon, denouncing it as a fraud or an imposture. The librarian, not knowing who the applicants were, took special care to inform the Elders that the work which accompanied the Book of Mormon should be read with it, fearing, no doubt that people, if allowed to read the Book of Mormon without prejudice, might become convinced of its truth.

MISSIONARIES' LUCKY ESCAPE.

"ELDER A. G. BARBER is down from Canada where he has been laboring in the missionary field. Important business brought the gentleman home for a few days. He tells of the narrow escape of the boys who just left Logan. The train upon which he was riding homeward was blockaded by a wreck near Green River bridge, and while waiting, Mr. Barber walked forward a mile to see what it was. Imagine his surprise to find Frank Thatcher, Robt. Anderson and Winslow Farr standing near the tracks, 'just out of the wreck.' Neither of the boys was hurt, but the passenger train upon which they were riding had crashed into a freight train and cut two cars in two. A fireman had both legs cut off, and one railroad man was killed. To say the boys escaped luckily, is expressing it in the mildest terms."

The foregoing is a clipping from the *Journal*, published in Logan, Utah. The three young men mentioned were on their way to this country, having been called to fill missions in Europe.

GAVE AN INDIAN DINNER.

EARLY in the fifties the people of Parowan, Utah, thought it would be well to give the Pah-eed Indians a feast, hoping thus to make them more truly our friends. So Kanarra, their chief, was notified and the time set for an event which to an Indian, always hungry, is of great importance and pleasure. On the appointed day a long table made of rough boards and trestles was placed near the public square and covered with eatables contributed by the settlers according to their means. The bill of fare was not what would be called first class in Utah to-day, consisting as it did entirely of vegetables prepared in one style or another, but to Indians who lived almost entirely upon meat the dinner of vegetables was not only very good but doubly so because it cost them nothing. In addition to the bread some of our more wealthy citizens contributed cake. There being no sugar nearer than Salt Lake City, this cake was sweetened with molasses made by thrifty house-wives from beets, corn stalks, carrots or parsnips, and instead of raisins or currants had dried service berries scattered through it.

So of bread, crackers, cake, potatoes, roasted or boiled, squash in every style—in fact, more squash than anything else—there was a plentiful supply, and it did one good to see how the bucks, squaws and papooses enjoyed it; and their delight was still greater when told they might carry home what was left. They had no vessels to carry it in, but, as "necessity is the mother of invention," this little difficulty was quickly settled, and in a very original manner. Each buck took off his buckskin leggings, tied a string around the bottom ends and behold! a sack capable of holding nearly half a bushell! Into these sacks bread, cake, potatoes, etc., were scraped, and cemented into a concrete mass by abundant stewed squash, and away they marched to their little brush shelters or wickiups.

But before leaving, Kanarra made a speech thanking the people for

their feast, which he said was "tu-e-je wino"—very good; said he now knew the Mormons were true friends to the poor Indians, and he and his people would always be true friends to them. He owned that the Pah-eeds had sometimes stolen our cattle, but it was because they were very poor and very hungry, while we were very rich; and they thought that if they now and then took a calf or a yearling for their hungry wives and children it would not be missed. He said three men had killed a two year old colt and had not left it until they had eaten it all. But they would not steal any more but be always "tu-e-je tik a boo"—very good true friends.

President John C. L. Smith thought this was a fine opportunity to inculcate morality and industry and made them a speech. He told them they should not steal or be lazy. If they did they would make the Great Spirit very angry, and they would all die off until hardly any would be left. They should quit stealing and should work and be like the whites, and instead of dying off they would live and increase and become numerous and wealthy.

They listened with great attention, and we all thought President Smith's argument had fully convinced them; but Kanarra, in a few words, gave us a great surprise.

Pointing to our grave-yard, which was in plain view not far distant, he quietly asked "Who lie buried there? All whites! No Indians!" And this was true: all who slept in our cemetery were white—not a single Indian among them; and this fact in the estimation of the Pah-eeds was a complete refutation of all President Smith had said. I never knew so good an admonition so neatly parried and in so few words; and though we were chagrined for the moment we could not but admire the sharp wit of the old chieftain.

And so they departed to their camps, the squaws carrying their babies and the bucks bearing the food sacks, stalking along in their airy negligee costume. But after all, the outcome was good and proved the wisdom of President Young's maxim that "it is better and cheaper to feed Indians than to fight them." From that time they stole but few cattle and many learned to work; one becoming a useful assistant in the blacksmith shop of Francis T. Whitney and others becoming good workmen in the fields and canyons and as herdsmen to our stock.

J. H. MARTINEAU.

ALL RIGHT IN THE END.

Your heart is bowed with a transient grief,
Your eyes are misty with tears;
There's sorrow deep and there's no relief
Ahead in the maze of years.
So it seems to you as you weep to-day,
Yet sorrow may be your friend;
So keep up your courage awhile and pray,
'Twill come out right in the end.

There never was day so dark and drear
But what, ere the sands had run,
The clouds would shift and the heavens clear
To the smiling face of the sun,
There never was cruel stab or blow,
Inflicted by foe or friend,
But there was a balm, God willed it so—
'Twill come out right in the end.

There never was love so cruelly wronged,
Or throttled by vengeful lies,
But time atoned for the joys you longed,
And love that was crushed would rise.
O, heart, rise up from the slough's despond,
Your faith must not swerve or bend;
Let hope be pinned above and beyond—
'Twill come out right in the end.

ROY FARRELL GREEN.

AFRAID THE TRUTH WILL BE ACCEPTED.

FOR some time past two of our Elders have been laboring in the town of Lancaster, in the Liverpool Conference District. During the past few weeks a local newspaper has been trying to injure the cause they represent by saying some unkind things about the Elders and the religion they are advocating. As the editor of the paper in one issue expressed a faint willingness to be enlightened upon some of the claims of the Latter-day Saints, a reply was written to some of the accusations made by him. The editor was kindly disposed enough to publish the reply in full. But fearing perhaps that some of the readers might be influenced favorably towards the Latter-day Saints by what was said in the reply, the editor added a note at the end, calling attention to some more false charges which were published in another column of the same paper. These, of course, were intended to offset what was said in defense of our beliefs and teachings. It is quite apparent that there are many people who are not willing to let anything be said in favor of the Saints without doing all in their power to destroy any good effect that might result from such sayings.

PALESTINE AS A STATE.

A NOTABLE feature of the present time is the increasing agitation for the return of the Hebrew race to the country of their fathers. Not farther back than fifty years ago one who believed in the literal gathering of the Jews to Palestine was looked upon as a religious enthusiast by conservative theologians who admitted that they could not see anything but a spiritual union of the scattered people, but gradually the movement towards the land of promise has taken form and obtained considerable popularity, particularly among the Jewish element with pronounced religious tendencies.

Recently a Jewish lawyer in Austria, Dr. Theodore Herzl, has published a pamphlet in which he sets forth his ideas as to how the establishment of a Jewish state in the Holy Land might take place. The publication has attracted widespread attention, the author being recognized as eminent authority, and his ideas, although the subject of criticism, are generally regarded as practical.

At the outset Dr. Herzl announces that the gathering of the Hebrews to Palestine must not be thought of unless the country can be turned over to them as their property, for the reason that history shows that wherever the Jews go in large bodies they excite the jealousy of the people, and an anti-Semitic agitation follows. To obtain possession of the country he proposes the formation of two distinct organizations. The Society of Jews, the first of these, is to have charge of the "moral" propaganda. It is to consist of the best and noblest representatives of Judaism, and its mission is to come to an understanding with the European governments and obtain the proper authority for the carrying out of the project. Having obtained the necessary authorization, it would commence the negotiations for the

purchase of land in Palestine sufficient for the establishment of the state. This Society would guarantee the payment of the indebtedness resting on the country, undertake to develop its resources, build roads and otherwise secure the welfare of the new state.

The second organization to be known as the Jewish Company is to act under the directions of the Society and form Jewish laborers, willing to emigrate, into suitable companies and take them to the place of destination. Here they would commence to build cities, plant forests and build roads. They would have a chance to earn their homes but be properly supported by the Company until able to provide for themselves. The author's idea is that the beginning of work will at once create a market, at least for the necessities of life for the support of the colonies; and gradually it will be possible to bring into the state the representatives of the artisan and trade and business callings, and gradually, by the side of the labor managed by the Company, free and independent labor will find its place.

It is further contemplated that the migration to the new state is to take place gradually, in groups of families, circles of special friends, or even whole congregations. Everywhere in the old homes subordinate societies are to be established in the interest of the project. The immense sums of money that would be needed to realize this plan the Jewish Society, as a stock association, would secure through subscriptions among the people at large, as the Jewish banking circles would probably not lend their help. The whole scheme is to be a popular propaganda. It is expected that the name Palestine and the seven-hour day for work will win for the project many friends. The form of government in the new state is to be an aristocratic republic, in which every citizen can live in accordance with his own belief or unbelief.

Such is in a hasty outline Dr. Herzl's scheme. It is valuable as showing that, in the opinion of competent men, there is no immovable obstacle to the establishment of a new state in Palestine. Some time the European powers will be called upon to decide what they will do with that country to save it from the ruins of the Turkish Empire, and it is not impossible that they will gladly consent to the Jews occupying it, as the best way out of the difficulty of deciding the ownership. It is in the interest of all to make it neutral ground on which all can meet in devotion to the Prince of Peace.—*Deseret News.*

UTAH NEWS.

The sixty-seventh annual Conference of the Church of Jesus Christ of Latter-day Saints was held in Salt Lake City, Utah, on April 4th, 5th and 6th.

On March 28, 1897, John Sabin, a sheep herder, killed a mountain lion with rocks. He did not know what it was and pursued it with his dog. The snow was crusted enough to hold the dog up but the lion breaking through enabled the dog to worry it. The boy came up to it and with rocks succeeded in killing it by striking it in the head.

The National Recorder of the 13th inst. published at Washington, D. C., contains a

cut of a young man at Mapleton, Utah, and the following sketch: "Mr. Lewis J. Whitney, of Mapleton, Utah, is the inventor of a most useful door lock and the recipient of a Wedderburn silver medal. He was born at Springville, Utah, June 18, 1874. His father was a native of Vermont, and is distantly related to the famous Eli Whitney. Mr. Whitney showed mechanical genius at an early age, and has invented numerous contrivances and devices, but never before applied for a patent on any of his ideas. He commenced to learn the trade of a carpenter under his father at fourteen years of age, and has followed it with success, with slight intervals of time, when he labored on the farm, up to the present. One day while engaged in putting on locks he conceived the idea of an improved lock, one that would be strong, durable, secure, cheap, and easily applied. Shortly after a circular from John Wedderburn & Co., fell into his hands, and he read, 'Arrest your fleeting fancies, for they may lead you to fame and fortune.' He at once thought of the lock, and decided to put his idea to a practical test. After the lapse of four months he had succeeded in making a lock that embodied the above ideas, and which passed his most sanguine expectations for simplicity, etc. He duly applied for a patent on same, and he has our best wishes for his financial success."

The industrious people of Washington County do not fold their hands and wait for outside capital to come in and develop their resources for the lion's share of the profits, but believe that the Lord helps those who help themselves. Residents of Toquerville, Virgin City, Rockville, Springdale, Grafton and Shoneesburg, with very limited resources, have undertaken the construction of irrigation works of a most difficult character and the enterprise is now well under way. The Hurricane Canal company was organized in September, 1893, with a capital stock of $80,000. The stockholders are all men of moderate means, and much of the stock is paid for in labor. The purpose is to construct a canal six and three-quarters miles in length, taking water out from the south side of the Rio Virgin. The greater part of the labor is performed by the stockholders themselves during the winter months. The canal is eight feet wide at the bottom and four feet deep. It will carry sufficient water to irrigate nearly 3,000 acres. Much of the work is of the heaviest and most difficult character. For the first three and a half miles it is blasted out of solid rock along a very steep hillside. There are six tunnels of a total length of 900 feet. It is essentially, a poor man's enterprise, and its prosecution illustrates the independence and industry of Utah's Dixie people. The land to be reclaimed will produce grapes, figs, pomegranates, almonds and all kinds of semi-tropical fruits, besides grain and alfalfa.

On March 21, Sister Libbie Noall of Salt Lake City, died at her home. She was widely known on account of her missionary experience on the Sandwich Islands, she having filled two missions—in all seven years and five months—with her husband, Elder Matthew Noall. All who knew her loved and respected her. She was the mother of five children, four of whom survive her, the youngest being only four months old. She was a fluent speaker and writer and when but a girl showed quite a gift for poetry, not a few of her productions having been published. On the 21st of June, 1883, she married Elder Matthew Noall and in November of the same year left with her husband to fill a mission to the Sandwich Islands. Here her native ability made itself manifest in the rapid manner in which she acquired the Hawaiian language. At the end of three years and five months she and her husband were released and returned home in April, 1889. In December, 1891, she again accompanied her husband to the Sandwich Islands, he having been chosen to preside over the mission. This time they were gone three years and eleven months, returning in November, 1895. During all of this time she presided over the Relief Society organization, and traveled from branch to branch and from island to island in the interest of noble work. She also organized the Primary Association, at Honolulu and Laie. It is doubtful if any white woman not born or raised on the Islands ever spoke the language more fluently than did Sister Noall. She is known and respected in every village and hamlet on the islands where any Latter-day Saints reside, and many a heart-felt tear will be shed when the sad news of her death reaches the field of her devoted labors.